August 21
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Love not the world, neither the things that are in the world. . . . For all that is in the world . . . is not of the Father, but is of the world. And the world passeth away . . . but he that doeth the will of God abideth for ever" (I. JOHN 2: 15-17).

No. 34, Vol. LXXXVI. Thursday, August 21, 1924. Price One Penny.

URIM AND THUMMIM.

JOEL RICKS.

IN several places in the Bible, the old Jewish historians have left us references to a curious instrument which was given to the high priest who was to wear it upon his breast when he went into the holy precincts of the temple to officiate in behalf of the people; but nowhere have they given us a description of what the instrument was. The Book of Mormon writers are a little more explicit as to its appearance and uses, but even they refer to it in such meagre terms as these: "And now he translated them by the means of these two stones which where fastened into the two rims of a bow" (Mosiah 28:13). The Jaredite historian refers to the instrument as two stones (Ether 3:23).

It is left to the Prophet Joseph Smith to give us definite information as to the appearance of the wonderful instrument which played so important a part as a revealer of mysteries in the various dispensations of the past. This is his statement: "With the records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow." Compare this clear statement with the following: "The Urim and Thummim were two small oracular images, similar to the teraphim, personifying revelation and truth, which were placed in the cavity or pouch formed by the folds of the breastplate, and which uttered oracles by voice" (*Popular Bible Encyclopædia*, page 1,693). The description given by the Nephite writers and the Prophet Joseph indicate that the instrument was very similar to a pair of old-style spectacles, minus the appendage that passes over the ear.

Just when the Urim and Thummim was first given to man must remain a mystery, but the first reference we have of it is when the brother of Jared received the instrument from the Lord. This was somewhere near the year 2000 B.C. The brother of Jared had been shown some wonderful visions which he was commanded to seal up that the world should not know of them until after the coming of Christ. He was also commanded to seal up the two stones with his records. Whether the instrument was attached to the twenty-four plates found by the men of Limhi, and thus came into the possession of Mosiah, we are not informed, but from the statement of Moroni, (Ether 4: 1-3) it is evident that Mosiah received the records and passed them on down to Moroni who buried them in the earth to be revealed fourteen hundred years later.

It seems from the reference in Mosiah 8: 13, that the Nephite prophets were the custodians of a Urim and Thummim of their own, which had been handed down from generation to generation long before the finding of Jaredite records, so it seems not improbable that for a period, at least, they had two of those instruments in their possession.

The first Bible reference to the Urim and Thummim is made when Moses was preparing the robes of the high priest who was to administer in the tabernacle. After being instructed to put the two onyx stones on the shoulders, and engrave on them the names of the twelve tribes of Israel, he was instructed to make a breastplate, of the bigness of a span, and to place in it four rows of stones, in rows of threes, and to engrave on each the name of one of the tribes. The breastplate was to be made double, and the Urim and Thummim was to be placed within the breastplate and was always to be worn on the breast of the high priest when he went into the sacred precincts of the tabernacle or temple to officiate before the Lord (Exodus 28: 30). It is generally understood that the Urim and Thummim was in the possession of the Jews until the destruction of Jerusalem by the Babylonians, about 600 B. C., when it disappeared. After the return from captivity the priests regretted its loss, and refused to determine certain matters until a priest stood up with the instrument who could adjust the matters satisfactorily.

Josephus is authority for the following (Book 3: 8) in regard to the two stones set on the shoulders of the high priest:

"But as to those stones, of which we told you before, the high priest bear on his shoulders, which were sardonyxes; (and I think it needless to describe their nature, they being known to everybody); the one of them shined out when God was present at their sacrifices: I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence: and being seen by those that were most remote: which splendor yet was not before natural to the stone. This has appeared a wonderful thing to such as have not so far indulged themselves in philo-

sophy, as to despise divine revelation. Yet will I mention what is still more wonderful than this: for God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle: for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance. Whence it came to pass that those Greeks who had veneration for our laws, because they could not possibly contradict this, called the breastplate, the Oracle. Now this breastplate, and this sardonyx, left off shining two hundred years before I composed this book, God having been displeased at the transgression of his laws."

It is evident from the above that Josephus attributed to the stones in the breastplate the miraculous power of manifesting the Divine will to the high priest and the people. Inasmuch as the Urim and Thummim was lost about 600 B. C. and the stones in the breastplate continued to shine down to about 200 B. C., it is clear that there is no connection between the two.

The room in the temple where the high priest went to commune with God was without windows, and was therefore a dark place. This probably explains the statement of Solomon: "The Lord said that he would dwell in the thick darkness." It is probable that the shining of the stones in the breastplate indicated to the high priest the presence of the Lord, and gave light to the room.

The purposes for which the Urim and Thummim was used has been more widely discussed than any other, bearing on the Urim and Thummim, due to the fact that the ancient writers failed to leave us an explicit statement of the uses of the instrument, thinking probably, as Josephus expresses it, "I think it needless to describe their nature, they being known to everybody." There are a number of statements made by ancient and modern writers, which indicate quite clearly the uses of the instrument.

The following is from the *Popular Bible Encyclopædia*:

"The meaning of the word Urim is rendered as Haw-oo-reem, or lights: Thummim is rendered veh-hat-toom-meem, or perfections. The septuagint rendered them as revelation and truth. It is generally believed that these stones, in answer to an appeal to God, in difficult cases, indicated his mind by some supernatural appearance. It has been conjectured by others that the response was given in an audible voice to the high priest, arrayed in full pontificals and standing in the holy place with his face towards the ark."

The translator of Josephus in a footnote, on page 87, says:

"I say these answers were not made by the shining of the special stones, after an awkward manner, in the high priest's breastplate as the modern rabbis vainly suppose. For certainly the shining of the stones might precede or accompany the oracle, without itself delivering that oracle, but rather by an audible voice from the mercy seat between the cherubim."

That neither of these views is wholly correct is proved by the

fact that David utilized the Urim and Thummim which had been carried away from the tabernacle by the priest Abiathar, to obtain information from the Lord on several occasions, when in sore need. On such occasions David sent for the ephod which contained the Urim and Thummim, and made a personal appeal to God, who gave him an immediate answer. If it were not that it is so evident that the Urim and Thummim was used as a medium in receiving these answers, we would incline to the opinion that the answers were by an audible voice, but the following quotations would indicate more clearly how the answers came:

"Now Ammom said to him: I can assuredly tell thee, O king, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer" (Mosiah 8: 13).

Moroni refers to the instrument as follows:

"Wherefore the Lord hath commanded me to write them; and I have written them. And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; wherefore I have sealed up the interpreters, according to the commandment of the Lord" (Ether 4:5).

"Joseph kept the Urim and Thummim constantly about his person, by the use of which he could in a moment tell whether the plates were in any danger. Just before Emma rode up to Mrs. Wells, Joseph, from an impression that he had had, came out of the well in which he was laboring, and met her not far from the house. Emma immediately informed him of what had transpired, whereupon he looked in the Urim and Thummim, and saw that the record was yet safe" (*Hist. of Joseph Smith*, by his Mother, page 104).

On this subject David Whitmer says:

"A piece of something resembling parchment did appear (i. e., in the Urim and Thummim), and on that appeared the writing, one character at a time would appear and under it was the translation in English" (*An Address to all Believers in Christ*, page 12).

Martin Harris is quoted as saying:

"By aid of the seer stone, sentences would appear and were read by the prophet and written by Martin and when finished he would say 'written' and if correctly written the sentence would disappear and another appear in its place; but if not written correctly it remained until corrected."

"Some time after Mr. Harris began to write for me, he began to importune me to give him liberty to carry the writings home and show them: and desired of me that I would inquire of the Lord through the Urim and Thummim if he might not do so. I did inquire and the answer was that he must not" (*History of the Church*, Vol. 1, page 21).

The prophet often refers to its use in terms like this, "I inquired of the Lord through the Urim and Thummim and received the following." A difference of opinion arose between Martin and Joseph which they agreed to settle by the Urim and Thummim. An important revelation was received through the instrument in answer to their request:

"Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by means of the Urim and Thummim, into the hands of a wicked man, you have lost them" (Doctrine and Covenants, Sec. 10:1).

"That of which I spoke, which Joseph termed a key, was, indeed, nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which also he could ascertain at any time, the approach of danger, either to himself or the record, and on account of which he always kept the Urim and Thummim about his person" (*History of Joseph Smith*, by his Mother, page 106).

From the foregoing quotations it is clear that the Urim and Thummim was not only used for the purpose of translating ancient records; but as a medium of communicating with God, also of seeing visions of things past, present and to come. Understanding this, one can readily see the reason why the high priest was commanded to wear it upon his breast continually, when he went into the sacred precincts of the temple to communicate with God. The Tirshatha understood its importance as a medium of receiving divine instruction, and were not willing to act until a high priest stood up with the Urim and Thummim. We can now understand how the two stones given to the brother of Jared were to magnify to the eyes of men, the sacred things which he had written. One can readily see why David sent for the instrument when he desired to know the will of God pertaining to himself and his people. In fact, it makes plain many things which heretofore have been little understood, and throws greater light on the following extracts from the Doctrine and Covenants, Sec. 130:6-10:

"The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelations 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms, even all kingdoms, will be made known."

THE TESTIMONY OF THE LATTER-DAY SAINTS.*

Elder Joseph W. McMurrin.

I have thought a great deal concerning testimonies, while listening to the words that have been spoken here by the brethren. We are sometimes found fault with in relation to the testimonies that we bear; men and women apparently entertain the thought that we ought not to be so sure in relation to the doctrines that we are teaching. They seem to entertain the thought that we are narrow in our views, because when we bear testimony to the things of God, and that we have knowledge concerning those things, it is an indication that other people do not possess that same knowledge. I just desire to read a word or two of Scripture, and I thank God with all my soul that if men speak of us as being narrow-minded and if they find fault with us because we bear witness that we have a knowledge concerning the things of God, that we do not bear witness in any stronger language concerning the knowledge that we possess and the necessity of yielding obedience to the doctrines of the Gospel of the Lord Jesus Christ, than the ministers of the Redeemer of the world used, when they were teaching the same Gospel in the meridian of time.

"This then," wrote one of the Apostles, "is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I do not think any "Mormon" missionary makes testimony in any stronger language than that, if we say we have fellowship with Him and walk in darkness, we lie, and speak not the truth. We teach men, and we feel that we are under obligation to teach men, that they must walk in the light as the Lord Jesus Christ is in the light, and that we can only have fellowship with our Redeemer, and with the truth of God, as we thus walk in the light.

And the same writer, in similar language, teaches the same kind of doctrine: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

And then this writer says with unbounded certainty: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

---

*Address delivered in the Tabernacle, Salt Lake City, at the third session of General conference, April 5, 1924.

And the same writer again makes declaration: "And we know that we are of God, and the whole world lieth in wickedness."

I do not understand that I have been sent to labor in the California mission with any instruction, in any way, to compromise the word of God and the doctrines of the Gospel of the Lord Jesus Christ, but that I have been sent there to teach men that they must walk in the light as the Lord Jesus Christ is in the light, that they must turn from the doctrines of men, and the follies of men, and the theological nonsense that there is in the world to-day, and yield obedience to the truth that has been revealed by the Lord God of heaven. I would that I might make that clear to the understanding of those who are within our gates to-day. We have a message to deliver to the inhabitants of the earth, a message that has been revealed by the Lord our God, that has been sent to this world by the coming of the Father and the Son, as has been taught in our conference—divine authority restored to mortal men, by the sending of holy angels who, placing their hands upon the heads of mortal men, conferred upon them the authority of the holy Priesthood, and made them representatives of the Lord Jesus Christ, giving them power and authority to call men to repentance, and to administer legally the saving ordinances of the Gospel. And this is in keeping with the revelations of God and the promises of God, made by the very apostles whose words I have read in your hearing—that there was to come a time when another angel should wend his way from heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."

It is my responsibility to bear witness that that angel has wended his way from heaven to earth, that divine authority, the power to speak in the name of the Lord Jesus Christ, has been given again to men, and by that authority we call men to repentance and to the waters of baptism, that they may be cleansed from their sins, and that they may walk in the light, as He is in the light, and there is no other way, and there is no other authority upon the face of the whole earth that can thus minister the ordinances of the Gospel which are essential to the salvation of the human family.

God help us to believe the truth, and stand for the truth, and teach the truth, let men say or think what they may, I humbly pray, in the name of Jesus Christ. Amen.

Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task, stand to it. The night cometh when no man can work.—T. Carlyle.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 21, 1924.

EDITORIAL:

AN "OUTING."

DURING the afternoon of July 15th, 1924, members and friends of the Stockholm branch of the Church enjoyed an "outing" in Haga Park, one of the environs that place the capital of Sweden among the most beautiful cities in the world. The afternoon was spent in visiting interesting features of this majestically-wooded playground, in feasting, and in playing games. It was just an ordinary picnic. As the shades of a glorious summer twilight began to fall, all assembled at a picturesque spot, and sitting on rugs or lounging comfortably on the soft grass, listened to a concert rendered by the Stockholm branch choir, under the able leadership of Elder Carl A. Jonsson. The choir's singing is excellent; and the beautiful harmony of voices soon attracted a curious and interested audience. It was then that I became impressed with the significance of the occasion.

Between the Latter-day Saint group and the listeners was a space of several yards, which remained as unclaimed and untrodden as "no man's land." There was no difficulty, therefore, in distinguishing the line that divided the two crowds. So, I thought, is the Church set apart from the world. Such a separation or grouping is inevitable. Not that the members of the Church arrogate to themselves the thought that they are better than others; nor that they refuse to associate with people of other beliefs; but simply because their ideals are not of the world. As the author of "Salt Lake: The City of the Saints," in *Harper's*, has aptly said: "You can not live the social life with people who eat and drink and amuse themselves in a totally different way from yourself." On this occasion, it was significant that among the visiting group three-fourths of the men were smoking; but among the Latter-day Saints, not one.

A pleasing feature, besides the excellency of the singing, was the choice of the songs sung. No wonder the crowd stood for an hour in rapture! "The groves were God's first temples"; and in that primeval temple, choruses of praise and thanksgiving were rendered with a meaning and spirit seldom, if ever, heard in that park.

In the forest, twilight had deepened; yet through the trees on our left we could see the western sky still glorious in the reflected rays of the setting sun; and through the trees on our right, we be-

held the brightness of a clear full moon. The crimson and purple of the West, the peaceful moonlight, more promising than real, gladdened the scene just as the choir, beneath stately pine and birch, sang:

"Deep sink the shadows, twilight is falling,
Daylight is gone, the night winds are whispering.
Soon will the stars from the heavens shed their light
And shine forth in glory from out our Father's house.

Let us go forth in peace, shunning all strife and sin,
Come to our home, let us safely rest within.
Father, almighty, merciful Father, Father so kind,
Watch now Thy children in their sleep. Amen."

Only those who were present can appreciate the beauty, the grandeur, the solemnity of that scene in Haga Park! The setting was perfect; the spirit of the occasion ideal. We shall remember it not only for its beauty and inspiration, but also because the two groups of people, the choir, and the combination of glories in forest and sky illustrated to the thoughtful observer distinct features for which the Church of Christ has always stood, and for which it must ever stand, viz.:

1. Leadership—not isolation—but leadership with participation in only that which is good. It is "in the world—yet not of the world."

2. Strict abstinence from narcotics and personal indulgences that tend to deteriorate the physical man.

3. The realization in this life of the Good, the True, the Beautiful—in nature as well as in art.

These and kindred thoughts inspired all present with feelings best expressed by Emerson as follows: "In the woods is perpetual youth. Within these plantations of God a decorum and sanctity reign, a perennial festival is dressed, and the guest sees not how he should tire of them in a thousand years. In the woods we return to reason and faith." In those woods that evening, hearts came closer to one another, and nearer in harmony with God.

David O. McKay.

ANOTHER PIONEER CALLED HOME.

The long and eventful life of Mrs. Alice Walsh Strong came to a peaceful close on August 8th, 1924, at North Ogden, Utah. Such was the sad news which reached her son, Elder John Walsh, Sunday morning, August 10th, at Glasgow, Scotland, where he is at present laboring as a missionary. It is as remarkable as it is unusual to have had, as Elder Walsh, when departing for a mission at the age of three score years and twelve, the privilege of

receiving a "God bless you, my son," from a mother ninety-four years old!

Sister Strong's passing emphasizes the fact that Death is rapidly thinning out the ranks of the early pioneers of Utah. From April 16, 1829, the birthday of Alice Fish (Strong), to August 8, 1924, is a long span of years—twelve months older than the Church of Jesus Christ of Latter-day Saints. Very few of the sturdy characters remain with us now whose lives and heroic deeds fill the first pages of the history of the Church.

Their faith in God and in His servants was unshakable. Contemptuous sneers of former friends, persecution, mobbings, plunderings, the rigors of cold, the ravages of disease, weary hours with worn and aching muscles during days, weeks and months of plodding in handcart companies over a thousand mile prairie, death of loved ones from pitiless storms and exposure—such were the experiences and hardships through which the indomitable faith of the pioneers came out triumphant.

All these Sister Strong endured, yet cherished in the closing years of her life a testimony of the Restored Gospel firmer even than that which she had when as a young woman of sixteen at Darwen, Lancashire, she first accepted the Truth. In this she was but a true representative of all that group of dauntless, God-loving men and women who founded the Utah commonwealth. Self-sacrifice and service were dominant virtues in their lives. Truly, they sought first the Kingdom of God and His righteousness, and all things were added unto them.

In keeping with a life that had exemplified these principles, Sister Strong gave the following advice to Elder Walsh when he told her that he had received a call to go on another mission, intimating, however, that perhaps he had better remain with her as she was getting old and might not stay with them long. Said the mother:

"Go, by all means. If I die, all is well with me; if I live, it is the same. You can not keep me here when my time comes. Go: and the Lord bless you!"

Such is the self-sacrifice and the true spirit of service of our pioneer mothers, and, we may add with pride, of our Latter-day Saint mothers to-day.

God bless them all! And may He give us sons the desire and the strength to honor the memories of mothers departed, and to bring joy into the lives of mothers living, by practicing those virtues and eternal principles for which our Latter-day Saint mothers and fathers would give their lives.

While we extend to our fellow-laborer, Elder Walsh, our sincere sympathy, we also congratulate him upon the privilege that has been his, to have received at the age of seventy-two, a fond mother's farewell and parting benediction.

DAVID O. MCKAY.

CONFERENCE APPOINTMENTS.

THE appointments for the semi-annual conferences of the British Mission are as follows:

Manchester	Sunday, September 7,	1924.
Norwich	,, ,, 14,	,,
Ulster	,, ,, 21,	,,
Liverpool	,, ,, 28,	,,
Nottingham	,, October 5,	,,
Free State...	,, ,, 12,	,,
Hull	,, ,, 19,	,,
Sheffield	,, ,, 26,	,,
Bristol	,, November 2,	,,
London	,, ,, 9,	,,
Birmingham	,, ,, 16,	,,
Leeds	,, ,, 23,	,,
Welsh	,, ,, 30,	,,
Newcastle	,, December 7,	,,
Scottish	,, ,, 14,	,,

Each conference president is requested to make all necessary arrangements in ample time to give due notice to the Mission President, to the members of the conference, and to the public, of the time and place at which meetings of the conference will be held.

DAVID O. MCKAY,
President European Mission.

ELDER STUART ADDRESSES THEATER AUDIENCE.

CONSIDERABLE excitement was raised in Pudsey (Leeds conference), on June 21st and 22nd, when the anti-"Mormon" drama, "The 'Mormon's' Marriage," purporting to be an "Exposition of the 'Mormon' Evil," was presented by the Repertoire Players. The drama is a story of a Lancashire young girl who is persuaded by a "Mormon" Elder to accept £250 in order that her mother's eyesight may be restored. In return the girl promises to proceed immediately to Salt Lake City with the Elder and become the secretary to the Bishop of Salt Lake (whoever that individual is). The girl's parents, who are rather old, are deeply grieved over her departure. Her lover, Jack Steele, vows to follow her to America and not to return until she is safe with him. On arriving in Salt Lake City, the Elder makes known to the girl that the real purpose for her being taken there is to become his "soul-bride" and second wife. The arrangements are made, and a mock marriage ceremony, supposed to be held in the Salt Lake Temple, is under way when Jack Steele violently breaks in and rescues the girl from the grasp of the "Mormons." He is assisted in his perilous attempt

by the Bishop, who proves to be an old friend of the girl's father, but who is in hiding in Salt Lake in order to avoid detention and punishment for a certain criminal deed he committed in England years before.

The first two performances of this show were well attended, and because of public demand, a return engagement was arranged for August 1st, for one night only.

In the meantime, Elders Floyd C. Stuart and John G. Osborne, who had distributed tracts at the two previous engagements, had several conversations with the managers of the theater, Messers Courtney and Stewart, as well as with members of the cast and with the managers of the show. All accepted tracts, and appeared to be friendly, but they would not promise to allow any time for a public refutation of the falsehoods in the production.

The night of the return engagement, Friday, August 1st, the house was crowded to its capacity. About seven Elders of the Leeds conference, as well as several Saints were in attendance. After the performance, the manager announced that several conversations had been held with the "Mormon" propagandists in Pudsey, and that after careful consideration, it was decided that if Mr. Stuart, the Elder in charge of the Pudsey "Mormon" mission desired, he might address the audience for a few minutes.

Elder Stuart was very glad for the opportunity, and readily accepted the permission. He refuted the falsehoods portrayed in the production, and expounded the Latter-day Saint belief in the divine mission of the Prophet Joseph Smith.

In reporting the incident, Elder Stuart says: "The audience applauded when the announcement was made, and received the remarks very kindly. The only regret is that the time allowed was too short. In some respects the show and the opportunities of correctly presenting 'Mormonism' it brought with it have done more good than harm."

ENGLISH WRITER VISITS UTAH AND THE "MORMONS."

Elder Harold H. Jenson, who returned home in 1921 after having labored in the London and the Birmingham conference, has forwarded a clipping from the *Deseret News*, giving an account of recent visits of George O. Restall, noted writer and journalist, to Salt Lake City. The clipping follows:

"George O. Restall, of Birmingham, England, prominent Rotarian and traveler, visited Salt Lake City for the fifth time last summer. He is again returning to the United States this year. While in Europe, a number of Salt Lakers became acquainted with him and enjoyed his hospitality at his beautiful country home at Sanbourne, near Birmingham. He was very much impressed with Utah and its people and has done much

to remove prejudice, due to misunderstanding and ignorance. Following are excerpts from an article which he wrote and which was published in several English papers:

"'Not an easy matter to write in the limited space at my disposal, an article dealing with Salt Lake City, and its really wonderful people, for wonderful they are, friendly and hospitable in the highest degree. I quite expected to find a very prejudiced and overbearing race, but instead, was more pleasurably surprised to find the most kindly and approachable people it has ever been my happiness to meet.

"'I reached Salt Lake City at a time when the heat was intolerable, but the warmth of the city was nothing to the warmth of its citizens. It was my privilege more than two years ago, to extend to "Mormon" missionaries in England, a little service, so small as to be almost negligible, and yet when I visited their city, one of the "Mormon" Elders gave me, not only the Book of Mormon, but the Book of Doctrine and Covenants as well, and had written in one of them, "You gave to me and mine first," handing me these books with the most unobtrusive remarks, a reserve that appealed to me very strongly.

"'In respect to the so-called "Mormon menace," I think it not only groundless, but ridiculous, and why the papers should periodically set up an alarming cry against a people whose only object is to give to the world some of the many benefits that have come their way, passes my understanding.

"'The story of Mrs. Collett is absurd in the extreme, and although I have never met this lady, I very much challenge the accuracy of her alarmist report of the evils connected with the doctrines of 'Mormonism.' I know the strongest antipathy is shown to the cult, but I know also, this dislike is as unreasonable as it is unjust.

"'There are no church organizations that have developed such co-operative movements as the Church of the Latter-day Saints has. Few cities can boast better hotel accommodations than Salt Lake City. The Hotel Utah is a wonder of completeness, and the Temple Block is, of course, the block of Salt Lake City—an exceedingly pleasant enclosure, containing not only the Temple itself, but the wonderful Tabernacle, the Assembly Hall and the statues of Joseph Smith, their great prophet-seer and his brother Hyrum as well as the Seagull monument.

"'In addition, Salt Lake City is one of the finest laid out cities in the world—even the new world. It is not only laid out in a most ambitious manner, but on every other corner is a fountain of delicious cold water, so cold that one wonders how big the ice bill must be to its citizens.

"'Now I might write whole pages to attempt convincing an unconvincible public. To these let me remark, go to Salt Lake City and investigate for yourselves; every opportunity will be

offered you to study conditions at first hand, just as it was to me. And when you have made your probe, be fair, be honest, just as fair and honest as they are.'"

FROM THE MISSION FIELD.

Baptism.—Friday, the 8th inst., a baptismal service was held at Cymclydah, Llanwonna (Welsh conference). One candidate was baptized by Elder Merlin S. Ellis, and confirmed by President John W. Crofts.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission, sailed for their homes, Friday, the 15th inst., per s.s. *Montcalm*:

Joseph E. Wright, the Scottish and the Nottingham conference and President of the London conference.

Katherine G. Wright, the Scottish, the Nottingham and the London conference.

Clifford W. Cook, the Leeds, the Liverpool and the London conference.

Elder John Walsh Visits the Irish Conferences.—During the month of July, Elder John Walsh of the Liverpool office visited in the Free State and the Ulster conference. His time was profitably spent in giving wise counsel and generally building up the work. He met with the officers and teachers of the various auxiliary organizations, and outlined their duties and the work expected from each. At the conclusion of his visit in the Free State conference, he was presented with an umbrella by the members of the conference.

Meeting of Traveling Elders.—Priesthood meeting of the traveling Elders of the Manchester conference convened at Manchester the 2nd inst., with President Christopher C. Heaton presiding. Elder Frederick Langton gave a short talk on tithing, stating that it is by obedience to God's laws that blessings are received from Him. Elder Evan Arthur sang a solo, "I Know That My Redeemer Lives." Elder Richard M. Burgoyne gave an excellent talk on "The Priesthood." He explained the sacredness of the Priesthood, and encouraged the Elders to honor it.

Priesthood Union Meeting.—The regular monthly Priesthood union meeting of the officers and the teachers of the Ulster conference was held at Belfast, Tuesday, the 5th inst. President Marcellus R. Clark presided and conducted the exercises. Encouraging reports were given by the officers of the associations, all of which were reported to be in a flourishing condition. Elder

George A. Baker gave a short talk, explaining the present system of bookkeeping used throughout the Church. President Clark gave valuable instructions pertaining to the duties of the officers and the teachers.

Socials.—Wednesday, the 30th ult., a social was held by the Sunday-school of the Hull branch. Articles furnished as a means of admission were sold, and the proceeds were used in taking the Sunday-school children on an outing to Withernsea on Saturday, the 9th inst. Many parents accompanied the children on the outing. The following traveling Elders were in attendance: President K. Marsel Widtsoe, Alvarus H. Parry, Edward Smith, William G. Jackson, Kenneth A. Brady, LeRoy D. Tingey and Samuel P. Martin.

The members of the amusement committee of the South Shields branch (Newcastle conference), on the 1st inst., at the home of Brother and Sister Elwood, bade farewell to Elder James L. Wheat, who has been transferred to the Darlington branch. Elder Wheat has been an ardent worker in the branch, and his services will be greatly missed by the Saints and the many friends he has made. The South Shields branch wishes him success in his new field of labor.

A successful ramble and social was held Saturday, the 2nd inst., by the Pudsey branch (Leeds conference). Members of the Bradford, the Leeds and the Halifax branch joined in the outing. The day was spent at Sykes Woods. In the evening, all present repaired to the home of Sister Elizabeth Geldart, where a tasty tea awaited them. The remainder of the evening was spent in playing games. The event was under the direction of the Pudsey Relief Society. In attendance were Elder Floyd C. Stuart, branch president, Brother Simeon Stead, retiring branch president, and Elders John G. Osborne, Robert G. Gibbons, John E. Barker, Jr., Frederick G. Stoddard and Orlando J. Condie.

On August Bank Holiday, the South Shields branch Sunday-school (Newcastle conference) in charge of Superintendent John G. Foster, held its annual outing at Cleadon. Racing and games were directed by the amusement committee. Prizes were awarded the winners. There were eighty members and friends present, including President William A. Monson and Elder C. Leland Davey.

The Sunderland branch (Newcastle conference) held its annual Sunday-school outing the 4th inst. In the afternoon, games were played in the park. Tea was served at the branch hall in the evening. Elder Carl E. Pettersson of the Nottingham conference and Elder Vernon G. Robinson were in attendance.

On the evening of the 6th inst., a social was held by the Belfast branch (Ulster conference) under the auspices of the Mutual Improvement Association. An enjoyable time was spent in

playing games. President Marcellus R. Clark and Elders Kenneth Curtis and George A. Baker were present, in addition to a large attendance of Saints and friends.

THE BURDEN.

"O God," I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sins?
Would God my eyes had never opened been!"

And the Thorn-crowned and Patient One
Replied, "*They thronged me, too; I, too, have seen.*"

"Thy other children go at will," I said,
Protesting still.
"They go, unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. *I have* tried."—

He turned and looked at me: "*But I have died.*"

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
Thee souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not *mine.*"

He looked at them—the look of one divine;
He turned and looked at me. "*But they are mine.*"

"O God," I said, "I understand at last.
Forgive! And henceforth I will bond slave be
To thy least, weakest, vilest ones;
I would no more be free."

He smiled and said, "*It is to me.*"

LUCY RIDER MEYER.

CONTENTS:

Urim and Thummim 529
The Testimony of the Latter-day Saints 534
Editorials: An "Outing" ... 536
Another Pioneer Called Home 537
Conference Appointments ... 539
Elder Stuart Addresses Theater Audience 539
English Writer Visits Utah and the "Mormons" 540
From the Mission Field 542
Poetry: The Burden 544

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.